

# Value-education: Goals and instruments

Analyse the following excerpts from writings about morality and education. Which among them would you be willing to defend as most important in a discussion about the ways to implement a value education program in a multicultural context?

Moral relationships are “the most egregious problems of our time” and require “to accommodate perspectives from groups other than the dominant” ... Moral education professionals have to break through the camps of loyalty to different approaches to moral education in order to work “more collaboratively” on offering “some more positive, theoretically coherent, comprehensive guidance” to moral educators for practical activity. Dwight Boyd:

The challenge for us as moral educators is to find in history and in our imaginations ideas of community that will be useful to our students, whose challenge will be to create genuine communities of unlike people.  
Anne Higgins-D’Alessandro:

The regeneration of community and of “communal values” is “the moral challenge of the present time” and a central role is assigned to school “in nourishing social/moral maturity” in preparation for “participant communities”  
James Jemmings:

Moral education programmes have not engaged with power and privilege and have perpetuated the status quo, failing “to make a real difference in the world at large” Such programmes have seen “education as a function of society”, preparing the young to uphold its basic principles. Instead a critical education is required, one which sees “society as a function of education” [Moral pedagogy must be] “concerned about promoting human dignity, freedom and liberation for all” and sensitive to culture, diversity, and “those on the margins” so as to redefine “the language and assumptions of the status quo”  
Mark Tappan and Lyn Mikel Brown:

“If a person perceives a way of life as essential to their identity, then they feel that they ought

to act accordingly” [...] “A major task for moral education is bringing children to perceive morality and values as an important part of their identity”  
Mordecai Nisan:

Our convictions are forged within the crucible of personal experience and from the wisdom transmitted to us by family members, our religious traditions, and life lessons learned from a significant teacher or mentor [p. 20]  
Schwartz A.J. 2002, p. 20

The best and most enduring learning in moral matters is likely to come when cognitive and affective capacities are developed together and in conjunction with real situations of caring, taking and carrying responsibilities, sharing and other expressions of consideration toward others  
Rodger, xxxx, p. 33

If our students are doing less well academically perhaps it is at least partly because our schools are devoting more of their resources to meeting the non-academic needs of students Elkind, 1995, p. 14

“Schools cannot shoulder the entire responsibility themselves; nor can they contribute in any meaningful way if they set themselves apart from the rest of the community” ... Schools should join with “families, churches, youth programmes and other community organizations to provide a clear and coherent set of expectations for young people”. William Damon and Anne Colby: